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INDIANS OF EARLY MARYLAND



A BOOK OF MARYLAND LIFE

Indians

OF
INDIANS OF EARLY MARYLAND

By David H. Broderick

Author of "The Indians of Maryland"

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Published by the Maryland Historical Society

With the kind assistance of the Maryland Historical Society, the author has been enabled to secure the most complete and accurate information possible regarding the Indians of Maryland. The material here presented is the result of a study of the records of the Maryland Historical Society, and of the records of the various Indian tribes of Maryland. The author is indebted to the Maryland Historical Society for the use of its records, and to the various Indian tribes of Maryland for their cooperation.

MARYLAND HISTORICAL SOCIETY

100 N. E. STREET, BALTIMORE, MARYLAND

INSTITUTE OF EARLY AMERICAN HISTORY

COVER DRAWING—AN INDIAN CHIEF

With his bow and arrow this chief is ready for hunting. The designs on his body are tattooed. He has not removed the tail from the animal skin he is wearing. Fastened to that tail is his quiver in which he carries a supply of arrows.

A BOOK ON MARYLAND LIFE

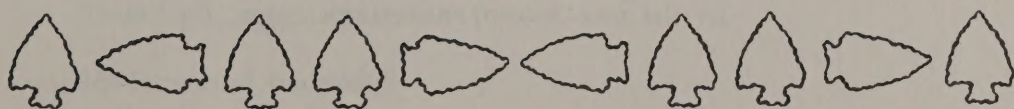
Indians

OF EARLY MARYLAND

By Harold R. Manakee

Maryland Historical Society

Co-author of "My Maryland"



MARYLAND HISTORICAL SOCIETY

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PREFACE

SEVERAL PEOPLE have left us written descriptions of Indians in early Maryland. One was Captain John Smith, who explored the Chesapeake Bay in the early 1600s. Another was Father Andrew White, a priest who came to Maryland with the first settlers in 1634. Both of these men visited Indians many times. They even lived with them for brief periods. Much of the information in this book has come from their writings.

No pictures of Maryland Indians have come down to us. However, over 350 years ago, an Englishman named John White visited several Indian tribes in nearby Virginia and North Carolina. He made many pictures of them which still exist. The drawings in this book are based on John White's pictures because we know that the Indians he visited were much like those in Maryland.

HAROLD R. MANAKEE

BALTIMORE, MD.

December, 1958

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SUMMER CLOTHING — MEN

This Indian is wearing summer clothing. It is decorated with beads and fringe. The flat piece of copper hanging from his necklace tells us something about him. Do you know what it means?

INDIANS OF EARLY MARYLAND

IN MARCH, 1634, about 200 colonists from England settled in Maryland. With axes, hoes, and cloth they bought land from the natives who had lived there for many years. Those people were American Indians. Most Maryland Indians belonged to a large family of tribes known as Algonquins (Al-gon'-quins).

Many of the early settlers knew little about Indians. They were curious about them. What did they look like? How did they dress? What did they eat? Were their homes like those of the English? Where were their towns? Would they be friends or enemies?

Soon some of the colonists were trading with the Algonquins. Other settlers were teaching the Christian religion to the natives. In a short time colonists and Indians came to know each other. This book tells some of the important facts that the English settlers learned about the Indians of early Maryland.

APPEARANCE

MANY OF THE Indians were taller and stronger than the colonists. Their skin was brown, or copper-colored. Their eyes were dark. Their hair was black, coarse, and straight. Using strings of shells they tied their hair into one or two bunches, called *locks*. These locks hung down the sides of their heads, reaching to, or below, their shoulders. Many of the men shaved the hair from half of their heads.

The natives had sharp eyesight and a good sense of smell. Most of them could endure cold, heat, and other discomforts better than the settlers.

Sometimes the Algonquins smeared clay or grease over their faces as a protection from biting insects. Often they painted their bodies, and especially their faces. Red, blue, and black were favorite colors. They also used white, green, and yellow. They made the paint from clays, the roots and seeds of plants, and certain kinds of copper and iron ores.

Some Indians tattooed colored designs on their bodies. To do this they burned or pressed sharp-pointed stones or bones into their skin. Then they put dyes into the cuts or burns. When the cuts or burns healed the dye remained. Some tattoo designs were only for decoration. Others had special meanings, such as marking a man as a good hunter, or a woman as unmarried.

In appearance the Indians seemed fierce and warlike. Yet most of them were peaceful. They were eager to become friends with the English settlers.

CLOTHING AND ORNAMENTS

IN WARM WEATHER adult Indians wore little clothing. Young children wore almost none. Around their waists both men and women wore garments somewhat like aprons. Often they decorated them with colored beads and fringe.

In cold weather the natives wrapped their bodies in long cloaks. They also wore leggings and moccasins to keep warm.

The Algonquins made most of their clothing from animal



SUMMER CLOTHING — WOMEN

Men and women wore similar summer clothing. You can see tattooed designs around this girl's arms and legs.

skins, which they had dried and softened. Most often they used deerskin.

They scraped the hair or fur from the skins that they used for summer clothing. They did not remove the hair from winter clothing. Some important leaders wore cloaks made of feathers. Most Indians made moccasins of skins, but some wove them from thin strips of tree bark.



WINTER DRESS

A long cloak, leggings, and moccasins kept Indians warm in winter. Women dressed in much the same way. The deer-skins used for summer clothing differed from those used in winter. Do you know how?

Maryland Indians also wore a kind of purse, or bag. In the purses they carried their tobacco, pipes and stone arrow-heads and knives. They fastened the purses at their belts. The purses were made of deerskin. Often they were decorated with beads, fringe, or dye.

To sew their clothing they used sharp-pointed bone awls instead of needles. For thread they used thin strong cords taken from the flesh of animals. We call such cords *sinews*.

For ornaments both men and women liked colored beads. Some were made of copper, stones or shells. Often they wore bracelets, or necklaces. They made necklaces by drilling holes in sea shells and stringing them on sinews. From their necklaces they sometimes hung snake rattles, eagle claws, animal teeth, or bird wings.

Usually both men and women wore a few turkey feathers in their hair. Some special kind of ornament marked a chief. Often it was a flat piece of copper fastened to his necklace, or across his forehead. Pictures showing Indian dress, ornaments, and appearance are on the front cover and on pages 8, 11 and 12.

WIGWAMS AND TOWNS

THE ALGONQUINS lived in houses which the settlers called *wigwams*. To build a wigwam the Indians placed two rows of saplings, or small trees, upright in the ground. Next they bent the tops of the rows of saplings toward each other. Then they fastened them together with ropes made of long grass, or with heavy strips of animal skin, which we call *thongs*. They covered the framework of saplings with large strips of bark, or with mats woven from long grass or corn husks. High in the walls they left openings for windows. In good weather they usually rolled up some of the mats to let in fresh air and sunlight.



THE INSIDE OF A WIGWAM

Captain John Smith visited this Virginia Indian chief. His name was Powhatan (Pow-ha-tan'). The picture was copied from Smith's Map of Virginia. It shows woven mats covering the ground and forming the walls. Notice also the bent saplings which make an arched roof.

Most wigwams were about 12 to 15 feet wide, 10 feet high, and 20 to 30 feet long. A few were as long as 100 feet. The larger wigwams were used for some special purpose, such as a chief's house.

The inside of most wigwams was one large room. In some, however, hanging mats divided the space into extra rooms. In cold weather, a fire burned on the ground at the center of the wigwam, under an opening in the roof.



A WALLED TOWN

The text tells how the walls were built. The house with a pointed top is a religious temple. Behind the town, outside of the wall, are three sunflower plants. What use did Indians make of their seeds?



AN INDIAN TOWN

By using the letters on the picture see if you can find: (A) a tomb for the chiefs; (B) a place for praying; (C) a place for religious dances; (D) a place for feasting; (E) tobacco gardens; (F) a platform from which watchers frightened birds from crops; (G) ripe corn; (H) growing corn; (I) a pumpkin garden; (K) a fire for a feast; and (L) a river.

Hard-packed earth was the only floor. Often it was covered with woven mats. Along the walls were long low benches, made of tree limbs and covered with reeds and mats. On these the Indians slept. One early explorer wrote that the wigwams were "warm as a stove, but very smokey."

In some towns the Indians built their wigwams scattered among their fields and gardens. However, they made a few towns into forts by building walls around them. Then the fields and gardens were outside of the walls.

They built the walls by partly burying logs close together in an upright position. Sometimes they twisted branches, vines, or strips of bark into the spaces between the logs. The colonists called such walls *palisades*.

Usually the Indians built their towns near a stream, or river, because they wanted to be near a supply of fish. Pictures of Indian towns and wigwams are on pages 14, 15 and 16.

FARMING

THE ALGONQUINS of Maryland obtained much of their food by farming. First they cleared away forest trees by building fires around the trunks. After the flames had killed the trees, the leaves fell. Then sunlight could reach the ground underneath, and planting could begin under the dead trees. In a few years the trees would fall, or the Indians would burn them completely.

In the fields and gardens the women planted beans, peas, squash, pumpkins, sunflowers, tobacco, and *maize*. Today our word for maize is corn.

Using crooked tree limbs for hoes, the Indians first loosened the earth. Then, about three or four feet apart, they dug holes in which they planted seeds. Often they placed the seeds of corn and beans, or corn and squash, in the same holes. Women and children weeded the growing crops.

To protect their ripening maize against birds, they used what we might call "live scarecrows." In the fields they built high platforms, covered with rounded shelters. From the shelters young boys made loud noises to frighten the birds.

The tribe owned all of the land. However, each family had the right to use certain parts of it for wigwams and gardens.



WAYS OF FISHING

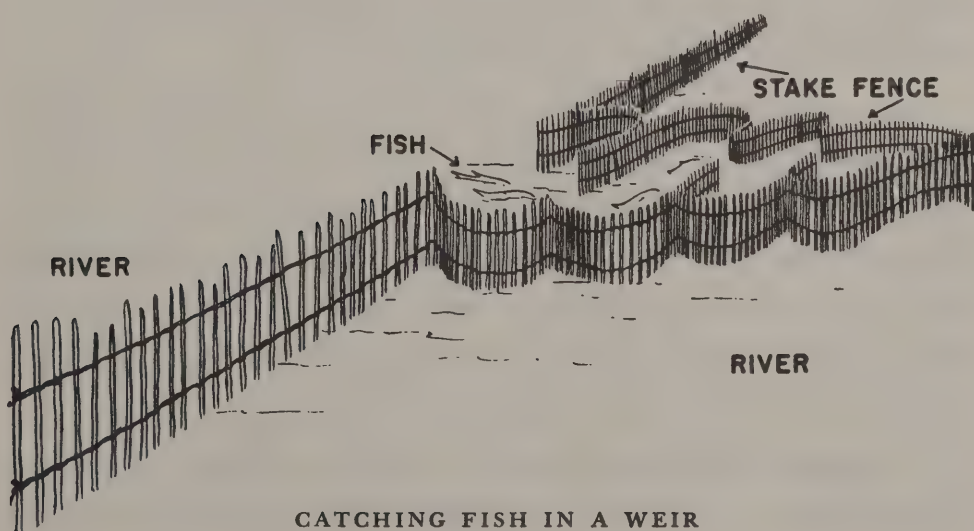
The Indian at the back of the canoe is catching fish with a net. The fire in the canoe rests on a bed of earth. It was used in night fishing. In the background other Indians are killing fish with spears. Still others are trapping fish in weirs.

The Indians gave a part of every crop to the chief for use in entertaining important guests. Another part of the crop the chief saved for the winter. Sometimes he buried this food in underground storage places, which we call *caches*.

In some years the crops were poor, and birds and animals were scarce. At such times Indians would eat almost anything, even their pet dogs.

FISHING

MEN ADDED to the food supply by hunting and fishing. From the bay and rivers they caught crabs, shrimp, eels, fish, and shellfish, such as oysters and clams. The Algonquins fished in several different ways. Sometimes they used a bone hook fastened at the end of a line. At other times they killed fish with spears or with arrows shot from bows. Sometimes they caught fish in nets.



CATCHING FISH IN A WEIR

They also trapped fish by building fences made of stakes driven into the bottoms of streams and rivers. At places in the fences were narrow openings. Through these the fish swam into small fenced-in areas. Only a few fish found their way back to the openings and escaped. We call such a trap a *weir*. The diagram on page 19 shows how the Indians used a weir to trap fish. You can also see one in the picture on page 18.

HUNTING

IN THE fields and forests Indian men hunted for wild turkeys, partridges, pigeons, and other birds. They searched for small animals, such as squirrels, raccoons, beaver, and opossum. They tracked down deer and bear. In the marshes they hunted for ducks, geese, and other waterfowl.

Usually they killed large animals with arrows and spears. Small animals they often trapped in *snares*, which are a kind of trap made of thongs. Some of the meat they cut into thin strips and dried in the sun, or over a slow fire. Then it would keep without spoiling for several months.

At certain times of the year deer were numerous. Then large parties of 200 or 300 Indians would travel to their hunting ground. Most of the hunting places were near the sources, or beginnings, of rivers. For several weeks they would hunt every day to get meat and skins for the months ahead. During this time they lived in small temporary wigwams, known as hunting lodges.

Algonquin Indians hunted deer in several ways. One was to build a huge circle of fire, perhaps five miles across. Slowly



HUNTING DEER

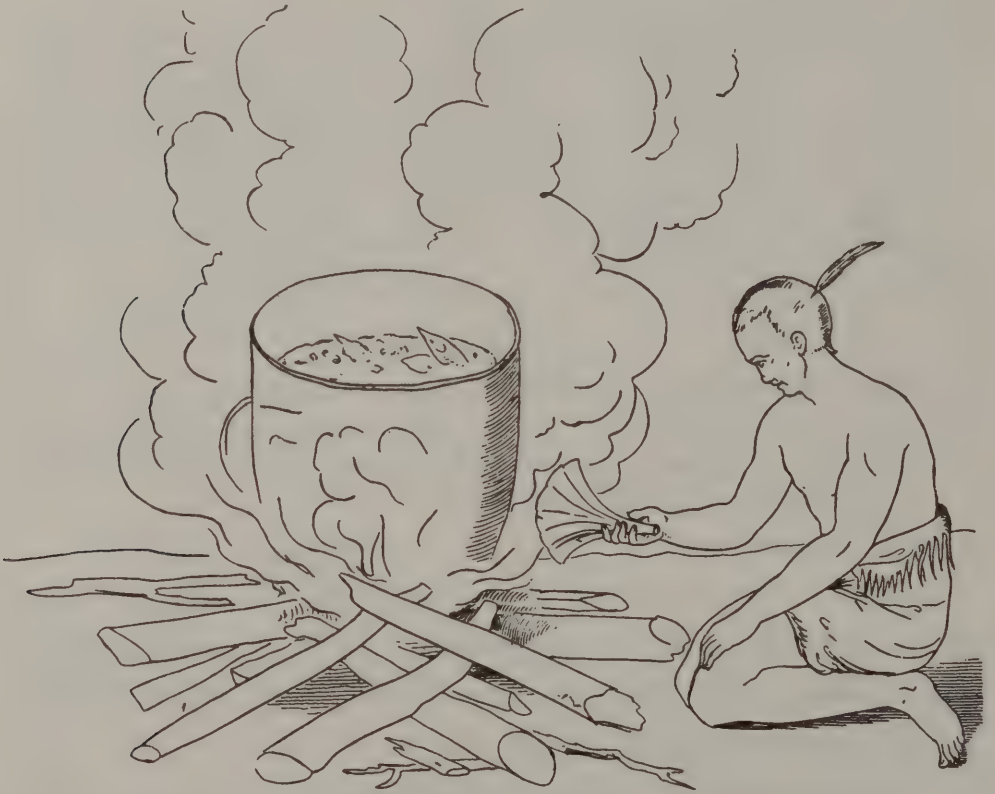
If you look closely, you will see that the figure on the left is an Indian. He is bending over and wearing a deerskin and antlers. Disguised in this way, he has crept close to the real deer and is ready to shoot them.

they narrowed the circle of flames and frightened the deer toward the center. There expert hunters waited to kill the animals with bows and arrows.

Sometimes a long line of warriors frightened a number of deer out on a point of land almost surrounded by water. Hunters then moved toward the point, killing the deer as they went. Other hunters in canoes killed those trying to swim away.

When one Indian, or a small group of them, hunted deer they often covered themselves with deer skins and antlers. Then, without alarming the animals, they could creep close enough to shoot them with arrows. A picture of Indians hunting in this way is on page 21.

Each tribe claimed certain large sections of the land as its hunting ground. If one tribe used another's hunting ground, fighting was almost certain.



COOKING IN A CLAY POT

A favorite Indian meal was a sort of stew, made of fruits, vegetables, and fish, all cooked together. The man is fanning the fire. How were the clay pots made?

To get other foods women and children searched the fields and forests for wild plants and bird eggs. They gathered nuts, such as acorns, chestnuts, chinquapins, hickory nuts, and walnuts. These they often made into a kind of soup, or dried in the sun for use during the winter. They also picked such fruits and berries as wild cherries, crabapples, grapes, persimmons and plums, and huckleberries, mulberries, and strawberries.

COOKING AND FOODS

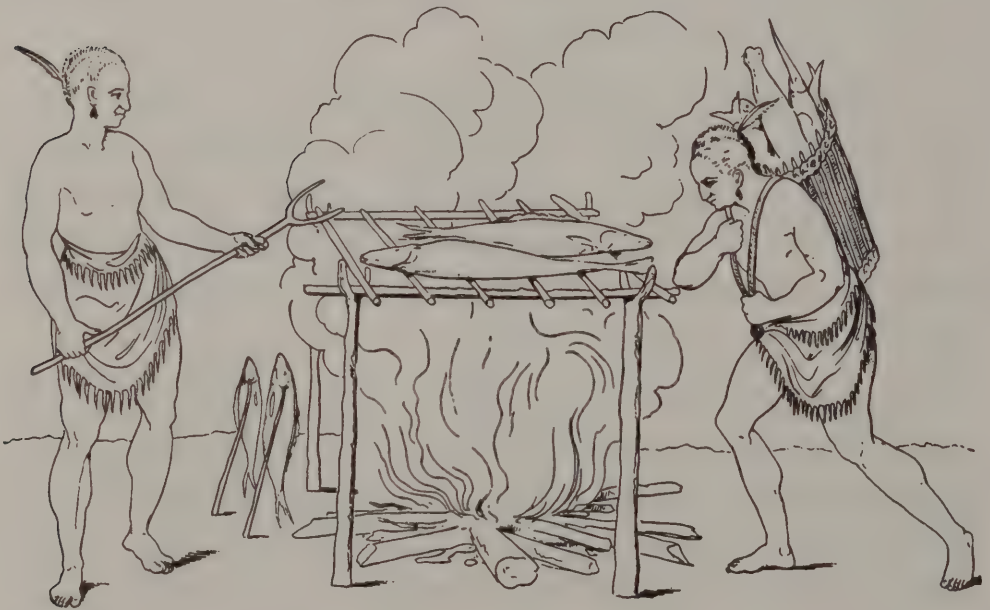
INDIANS lighted fires by twirling a pointed dry stick in a hole in a dry piece of flat wood. The wood was covered with dry moss or leaves. The quick twirling heated the wood until the moss or leaves burst into flames.

Maize was an important Indian food. The natives ate it in many forms. They wrapped green corn in leaves, or husks, and roasted it in hot ashes. Often they mixed dried corn with lye to remove the tough skins around the kernels. Long and gentle cooking of this mixture made *hominy*. Also they mixed corn and beans to cook *succotash*.

Indians also made maize into a kind of bread, known as *pone*. First, they shelled the kernels from dried ears of corn. Next, they placed the kernels in a *mortar*. Mortars were bowl-shaped hollows in a stone, or in the end of a log. Then, with a rounded stone, or a thick wooden club, which we call a *pestle*, they ground the kernels into meal. After mixing the meal with water, they shaped it into small cakes, or loaves. These they baked, or fried, on hot stones. Sometimes they boiled the cakes in water, and then dried them for use during the winter.

They also filled large baskets with shelled corn and stored them until winter. From dried acorns, or sunflower seeds, they made other kinds of bread. Instead of butter they used deer fat, which we call *suet*.

To broil their fish Indians built fires under racks made of green wood. The picture on this page shows such a rack. Sometimes they held the fish over a fire on a sharp-pointed stick, which we call a *spit*. A favorite dish was a kind of stew made by boiling together fish, vegetables, and fruit. They ate from dishes and plates of different sizes which they shaped from wood by burning and scraping.



BROILING FISH

Indians built broiling racks with green wood which does not burn easily. One Indian is bringing more fish to the fire. He is carrying them in a reed basket slung across his shoulders with ropes.



ENJOYING A FEAST

The main dish was served on a large platter, shaped from wood by burning and scraping. Indians often ate with their fingers. However, they had spoons made of clam shells.

CARING FOR THE SICK

SOME ROOTS, nuts, and berries the Algonquins made into different kinds of salves, oils, and ointments. With these they treated cuts, bruises, and aches. To sick people they gave medicines made of bark, plant roots, or leaves. They also fed them special foods, such as broth or soup.

The Indians also treated sick people in sweat lodges. They thought that sweating carried away the cause of their illness. Some sweat lodges were small mat-covered buildings shaped like half of a large ball. Others were small caves dug into the bank of a river.

They heated the inside of a sweat lodge in one of two ways. Sometimes they placed many hot stones in a large clay jar. At other times they poured water over hot stones to make steam. The stones were heated in a fire outside of the lodge and carried inside with sticks. As the heat increased, the patient began to sweat. After standing the heat as long as he could, he ran to the river and jumped in to cool off.

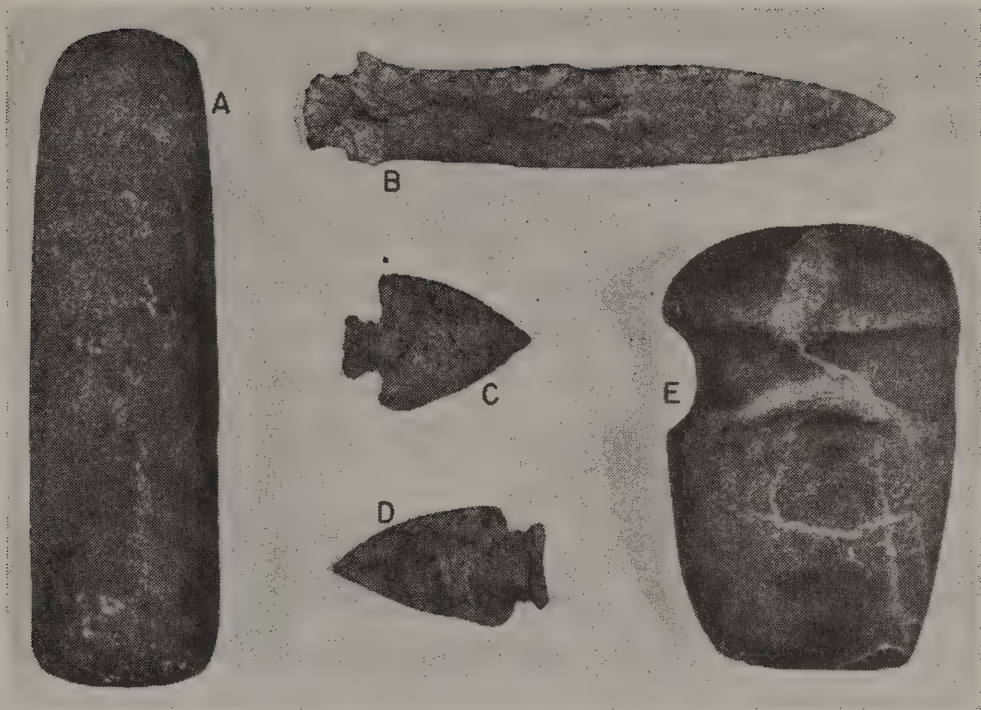
TOOLS AND WEAPONS

THE MAIN tools of the Algonquins were axes, knives, and many kinds of chisels and scrapers. The men made these tools from flint, or similar kinds of stones.

To make a sharp edge they used a piece of deer antler, which we call a *flaker*. With the flaker they chipped and pressed tiny pieces from one edge of a stone until it became thin. Then they rubbed the thin edge against a harder stone to sharpen and polish it. With sinews, or thongs, they fastened wooden handles to some scrapers and ax blades.

For hunting, and also for fighting, Indian warriors used bows and arrows, spears, and tomahawks. The bows were about five feet long. For the wooden part of a bow they often used a branch from the ash, hickory, or locust tree. For the string they used sinews, or thin tightly twisted strips of deer-skin.

Sometimes they made arrows from *reeds*, which are certain kinds of long strong grass. Most often they used light shafts of wood, about four feet long. To one end of an arrow shaft the natives fastened a sharp point, made of bone, horn, or



ARTIFACTS FOUND IN MARYLAND

The object lettered "A" is a pestle. That marked "B" is a spear point. Those labeled "C" and "D" are arrowheads. The object marked "E" is an axhead. All are made of stone and are at the Maryland Historical Society.

stone. Sometimes they tied on the points with sinews. At other times they fastened the points with a strong glue made from boiled deer antlers. A few feathers at the other end helped to guide the arrow as it flew through the air.

Warriors carried their arrows in hollow tubes, which we call *quivers*. They made them of bark or animal skin. A warrior fastened his quiver at his back about waist high. Sometimes he tied it to the tail of the animal skin that he wore for clothing. Most Indians were expert shots with bows and

arrows up to distances of about 30 yards. Their bows could not shoot arrows much more than 100 yards.

Their spears were like long heavy arrows. The points of spears were so large that they also could be used as knives. Tomahawks were strong wooden clubs about 18 to 24 inches long. As a protection against enemy spears and arrows, some Indians carried round shields. They were about 15 or 18 inches across, and were made of layers of bark.

POTTERY AND WEAVING

IN ADDITION to preparing food, caring for the children, and doing most of the farming, Indian women made pottery. With the palms of their hands they rolled clay until it resembled thin pieces of rope. Then they coiled the rope-like pieces of clay one on top of another to build jars and pots of different sizes and shapes. To harden their pottery they mixed crushed shells or stones with the clay. Then they baked the jars or pots over a fire.

They used the pottery for holding water and for cooking. Often they decorated the jars by scratching designs into the clay before it hardened. To make other designs they pressed cloth, nets, or rope into the wet clay. Maryland Indians did not paint their pottery.

The Algonquins also made pipes in which they smoked tobacco. Some they fashioned from clay, others from stone. Women probably made the clay pipes, while men made those of stone.

The women also did simple weaving. From long grass, reeds, vines, and pieces of bark they wove baskets and mats. From strips of animal skin, and from plants, such as wild flax, they wove a kind of cloth. They also braided thongs, and certain kinds of long grass into strong ropes and lines.

Usually Indian men spent their time in hunting, fishing, fighting, making weapons, and building canoes.

AMUSEMENTS

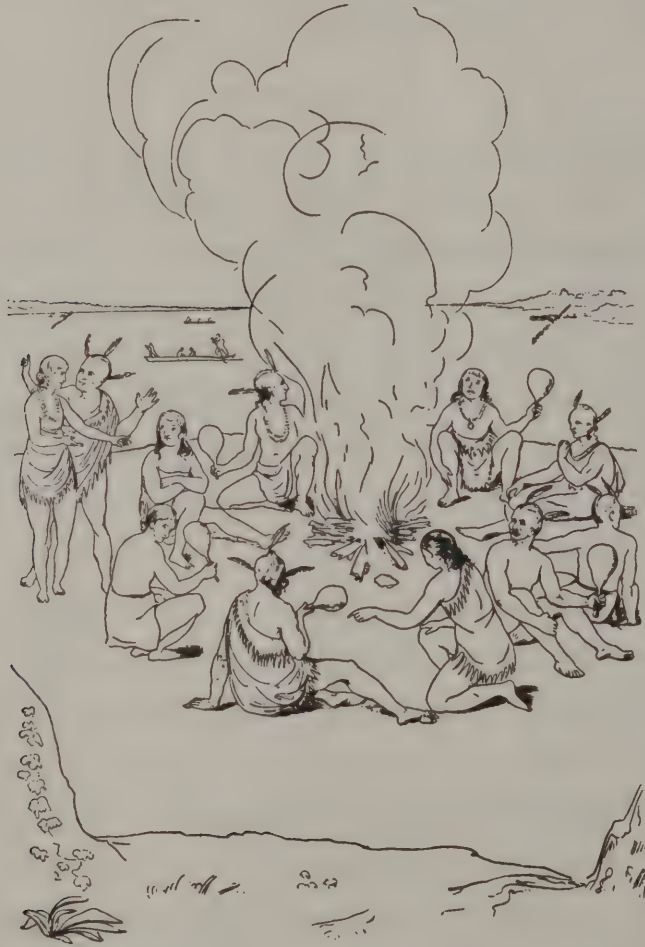
INDIANS LIKED music, dances, games, and feasts. They made music by singing, clapping their hands, and shaking rattles. The rattles they fashioned from dried *gourds*. Gourds are empty shells in which some fruits or vegetables grow. The Indians also thumped on drums. They made their drums by tightly stretching a piece of animal skin over the top of a deep wooden bowl. By blowing into hollow reeds they made other sounds. To most of the English settlers Indian music was harsh and unpleasant.

Usually they danced in circles, sometimes around a ring of posts in the ground. Many of their dances and feasts were parts of their religious worship. Often they lasted for four or five hours.

Maryland Indians enjoyed trying their skill at running, jumping, and shooting with bows and arrows. They also played a game in which they kicked a small ball with their feet. The purpose was to keep the ball in the air as long as possible. An Indian ball was made of deerskin stuffed with hair or moss.

In another game they took turns at sliding flat round stones over a smooth surface. Each player tried to hit the other's stones by throwing sticks at them.

Indoor games included one played with strings on fingers, like our game of *Cat's Cradle*. Another was like our game of *Hunt the Button*. Boys played with tops, and many of the



A RELIGIOUS CEREMONY

These Indians are celebrating a safe return from a trip. They are praying, singing, and shaking rattles made of gourds.

girls with dolls. In still other games children imitated the actions of older people.

RELIGION

INDIANS IN Maryland believed in many spirits. They thought that corn, the sun, thunder, lightning, water, fire, animals, stones, and many other things each had a spirit. They were especially afraid of a strong spirit of evil whom they called *Okee* (O-kee). To these spirits they made sacrifices of food and tobacco.

Yet they believed in a God, called *Manito* (Man'-i-to). They thought that He was the Giver of all good things. To Him they sacrificed the first of their crops, and the first of their hunting and fishing. They believed that after death people who had been good went to a place of joy. Those who had been evil went to a place of suffering.

At many religious ceremonies Indians smoked tobacco in their pipes. Often they blew the smoke over their bodies, believing that it purified them.

IMPORTANT MEN IN THE TRIBE

SOME OF the English settlers called an Indian chief a king. However, the natives called the chief of a tribe a *werowance* (wear'-o-wans). A *tyac* (tie'-ak) was the leading man, and the most important chief, of a group of tribes. The settlers often called such a man an emperor. A *cockarouse* (cock'-a-rouse) was a war captain, and a member of the *werowance's* war council. A member of the peace council was known as a *wiso* (wee'-

so). Problems important to the tribe were decided in a *matcha-comico* (match-a-com'-i-co) or council.

Certain Indians, whom the English called medicine men, were supposed to have powers of magic. They were thought to be able to foretell future happenings. They also treated the sick by dancing, making loud noises, and sprinkling powders on them. Medicine men were feared and respected by other Indians. Even *werowances* often called upon them for advice.

LOCATIONS OF THE TRIBES

MOST OF THE Indians on the western shore of Maryland were known as Piscataways (Pis-cot'-a-ways). They were also called Conoys (Co-noys'). They were made up of a number of smaller tribes. Some of them were: Mattawomans (Mat'-ta-womans), Patuxents (Pa-tux'-sents), Chopticans (Chop'-ti-cans), Potopacs (Po'-to-pacs), Mattapanys (Mat-a-pa-neye's), and Yaocomicoes (Ya-o-com'i-coes).*

These Piscataway tribes lived south of the Patuxent River, between the Chesapeake Bay and the Potomac River. A few of their towns stood along the shores of such streams as: the Patuxent, Wicomico, and Port Tobacco rivers, and Piscataway Creek. Kittamaquindi (Kit-ta-ma-qun'-di) was their most important town. Serving as the home of the Piscataway *tyac*, it stood on Piscataway Creek, near today's town of Piscataway.

*No one really knows how the Indians pronounced their names and other words. The settlers wrote down what they *thought* were the sounds of Indian words. Not all of them heard alike, and not all of them spelled alike. The pronunciations and spellings we have shown are those agreed upon by experts today.

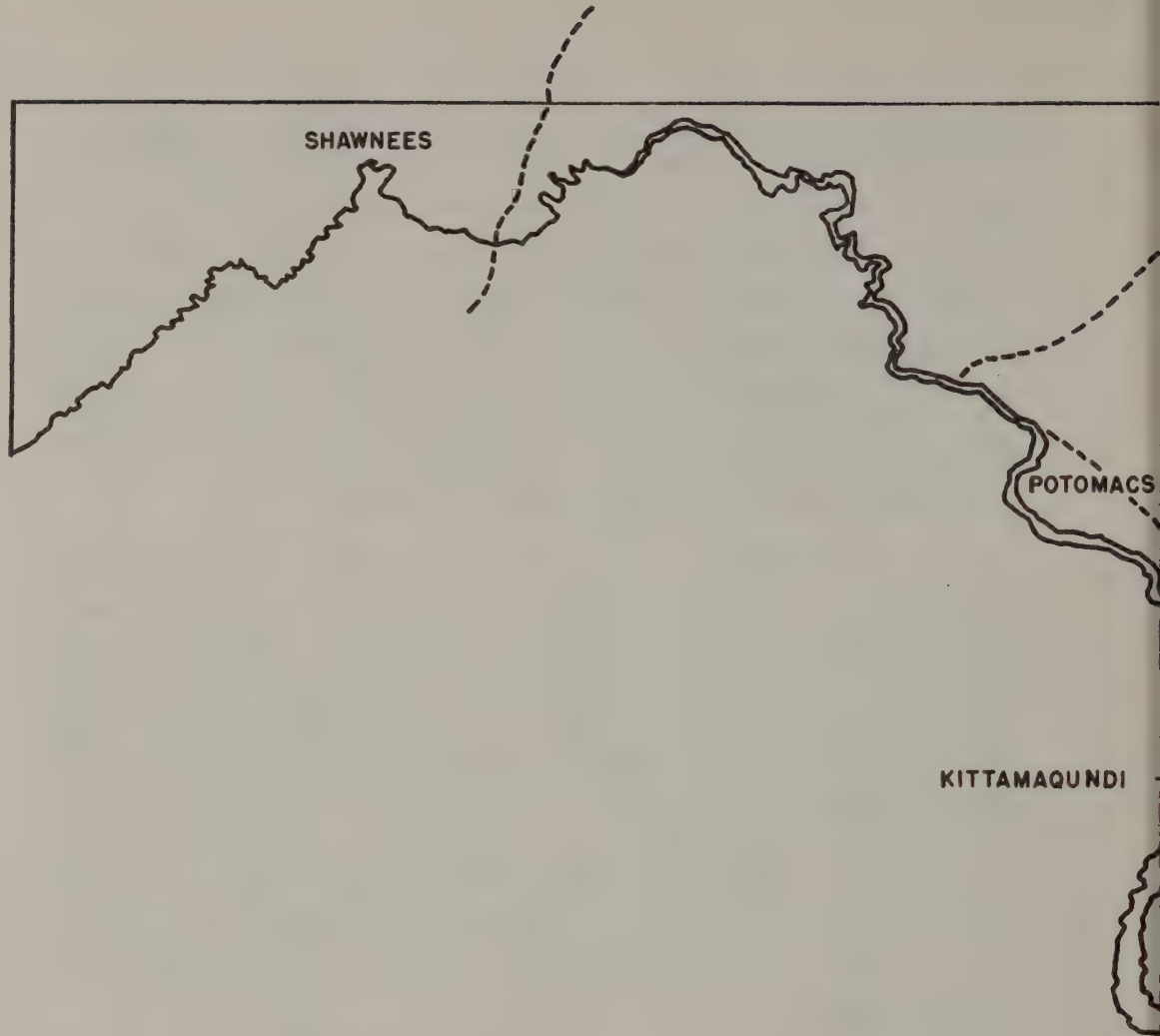
Most of the Indians on the Eastern Shore of Maryland lived south of the Choptank River. They were called Nanticokes (Nan'-ti-cokes). They also were made up of a number of smaller tribes. Some of them were: Choptanks (Chop'-tanks), Wicomicoes (Wi-com'-i-coes), Assateagues (As'-a-teegs), Wickamisses (Wick-a-mee'-sees), and Annemessex (An-ne-mee'-sex). The towns of the Nanticoke tribes were scattered along the following rivers: Pocomoke, Wicomico (there are two in Maryland), Nanticoke, and Choptank.

The Nanticokes' most important town was Chicacone (Chi'-ca-cone). It stood close to today's town of Vienna, on a branch of the Choptank River, now called Chicone Creek. Chicacone was the home of the Nanticoke *tyac*. Both the Piscataways and the Nanticokes belonged to the large family of Indian tribes known as Algonquins (Al-gon'-quins).

Another group of Indians, called Susquehannocks (Sus-que-han'-nocks), lived on the Susquehanna River. Their towns were located on the old boundary line between Maryland and Pennsylvania.

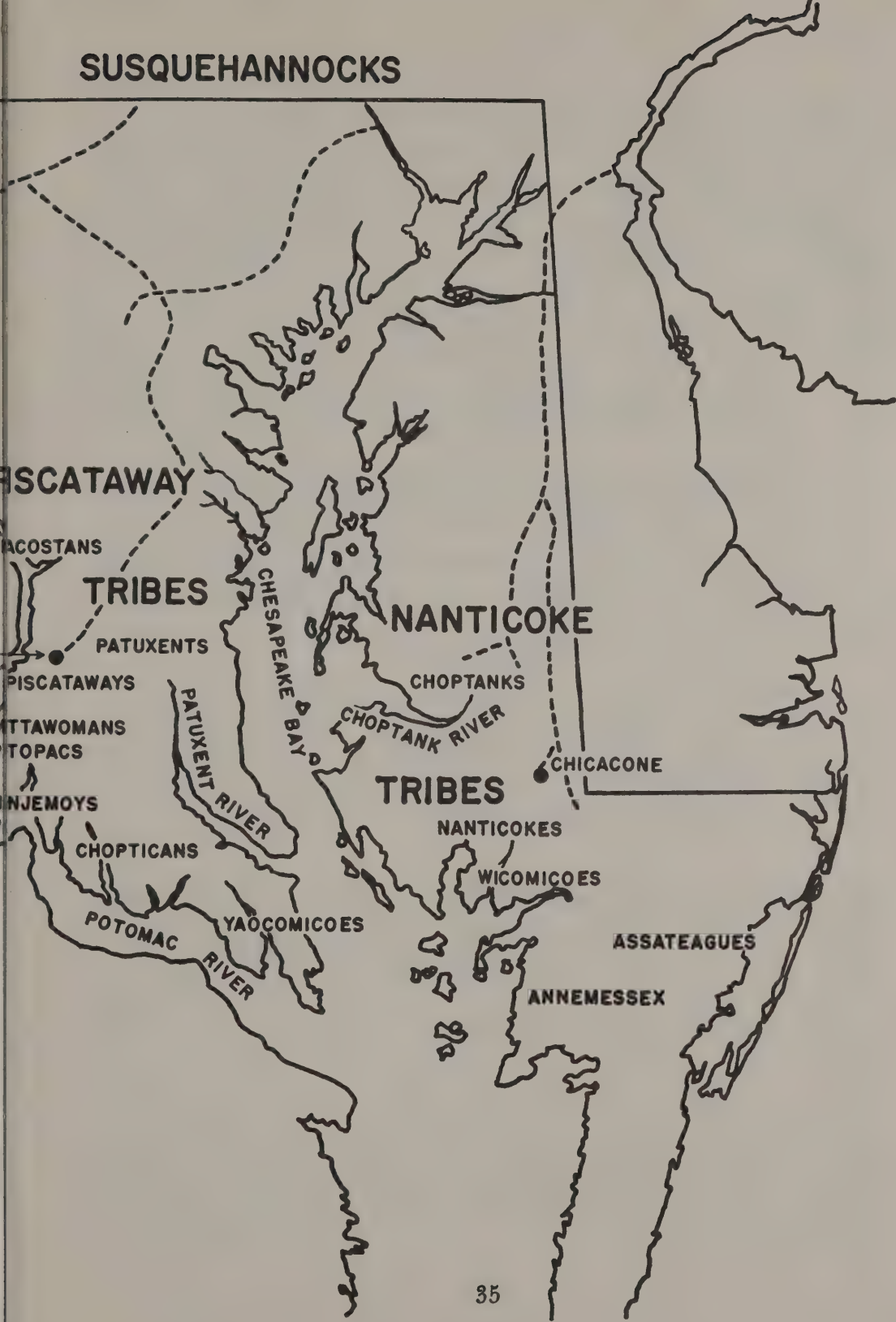
The Susquehannocks often came into Maryland. They claimed that their hunting grounds stretched south through Maryland to the Patuxent River on the western shore and to the Choptank on the Eastern Shore. They were warlike, and often fought against the Piscataways and Nanticokes. The Susquehannocks belonged to a large family of tribes known as Iroquois (Ear'-o-quois).

We know little about the early Indians of western Maryland. Only a few explorers and hunters went into that part of



LOCATIONS OF IMPORTANT PATHS AND TRIBES

SUSQUEHANNOCKS





BUILDING CANOES

At the right background, Indians are killing a tree by burning its roots. Others, on the left, are burning large branches from a felled tree. The two Indians at the front are hollowing a log with fire and scrapers to make a canoe. They are careful to put out the flames before they burn a hole in the shell.

the colony until the 1700s. An Indian town is known to have existed near Fort Hill on the Potomac River, four miles from today's Cumberland. Another town was near today's Oldtown. Western Maryland towns belonged to a tribe known as Shawnees (Shaw-nees').

TRAVEL

UNTIL AFTER the white men came the Indians had no horses. Their two methods of travel and transportation were by foot and by canoe.

The map on pages 34 and 35 shows the routes of a few of the important Indian paths in Maryland. Actually there were many such paths, but their exact locations are not known. They were only about 20 inches wide. Indians traveled along them in single file.

They used the paths to go to and from their hunting grounds, to trade with other tribes, or to attack other tribes. Later, some of these paths, or parts of them, became the routes of early roads built by the colonists.

Indians in Maryland made their canoes from large tree trunks. Along one side of the log they set small fires which burned into the wood. They then put out the flames with water. Next they scraped away the burned wood. By repeating these steps many times, they hollowed out the log until only a shell remained.

To move their canoes through the water they used paddles and poles. Most canoes were 10 to 30 feet long. Yet a few were as long as 50 feet. You will find pictures of canoes on pages 18 and 36.

Once in a while bark canoes were seen on Maryland waters. Most of these, however, were used by Indians visiting Maryland from farther north.

MONEY AND TRADE

AS A SORT of money the Indians used small sea shells. After drilling holes through the shells, they polished them until they were as smooth as glass. Then they strung the shells on sinews.

One kind of this money, made from clam shells, the Indians called *peak* (peek), or *wampum-peak* (wam'-pum-peek). Some peak was dark purple in color, and some was white. All of these shells were smoothed and polished until they were shaped like tiny cylinders or spools. Peak was the more valuable kind of Indian money.

From another sea shell, known as a cockle, Indians made another kind of money, which they called *roanoke* (ro-a-noak'). These shells were broken into pieces and were not polished. They were, however, drilled with holes and strung on sinews. Roanoke was the less valuable kind of Indian money.

Before the settlers came to Maryland the natives traded with other tribes. For example, they obtained their copper and some of their sea shells from tribes in other places.

Later the Indians traded with the colonists. They gave the settlers food, and such skins and furs as beaver, otter, mink, and deer. In return they obtained tiny bells, colored beads, clay pipes, and iron knives, fish hooks, and axes. They also received salt and metal cooking pots. They especially liked *matchcoats*, which were a sort of cloak made of coarse wool.

Indians were also eager to obtain guns, bullets, and powder. For many years, however, the settlers would not allow trading for firearms. Yet a number of Indians obtained them from dishonest traders, or from other colonies.

LIVING WITH THE ENGLISH SETTLERS

IN THE early 1600s about 5000 to 7000 Indians lived in Maryland. By 1700 only a few hundred remained. As the

settlers grew in number, they took over more and more land. Soon the Indians had to surrender large parts of their hunting grounds to the English. This made it difficult for the Indians to get enough food.

From Europe the colonists brought with them certain diseases which were new to the Indians. Because their bodies were not used to fighting off these illnesses, many of the Indians died. Smallpox and tuberculosis were two such diseases. They killed hundreds of the natives.

Much harm was done to the Indians also by the white man's rum. Rum is a drink which can cause drunkenness. At first the Indians disliked it, but many of them soon came to enjoy it. Dishonest white men sometimes made the Indians drunk and then cheated them in trading. Some natives went on the warpath after being made almost crazy by drink. Often they were killed by the white man's better weapons. Many others were killed by the Susquehannocks, or by another tribe from farther north called the Senecas (Sen'-e-cas). Both the Susquehannocks and the Senecas warred against the Piscataways and the Nanticokes.

As the years passed the Indians forgot many of their skills. As quickly as they could they obtained clothing, weapons, tools, and utensils from the settlers. In less than 50 years after the colonists arrived in Maryland the Piscataways had almost forgotten how to make bows and arrows.

In the late 1600s Maryland Indians asked the government of the colony to reserve, or set aside, sections of land for their use only. A reservation for Piscataways was set up in Zekiah

Swamp, near today's La Plata in Charles County. Another was along Nanjemoy Creek, near today's Nanjemoy in the same county. Still another was on the south side of Piscataway Creek.

On the Eastern Shore a reservation for Nanticokes was established near the place where Chicone Creek flows into the Nanticoke River. This was near today's Vienna in Dorchester County. Another was on the Wicomico River near today's Salisbury. Still another was on the Pocomoke River.

Living on reservations did not solve the Indians' problems. At last most of them left Maryland. The Nanticokes traveled to colonies to the north. After suffering from many raids by the Susquehannocks, the Piscataways moved to Virginia. Later, they went to Heater's Island in the Potomac River, near today's Point of Rocks. The island then became known as Conoy Island. Still later they moved to Pennsylvania.

Before the Piscataways moved to Virginia, the Susquehannocks came into southern Maryland for a short time. They had been forced south by the Senecas. Later the Susquehannocks went on the warpath against white settlers in Virginia and were badly defeated. The remaining few fled back to Pennsylvania.

REMAINING INDIAN INFLUENCES

INDIANS HAVE disappeared from the Maryland of today. Yet they have left many signs of their ways of living.

The English settlers borrowed many Indian place names which we still use. You will find a list of some of them at the end of the book.

Clay or stone articles that the Indians used are found in many parts of Maryland today. They are called *artifacts*. Arrowheads are numerous. Perhaps you have found some. Other artifacts are stone ax blades, spearpoints, and pipes.

Sometimes underground storage places, which we call caches, are found in the earth. These often contain *celts*, which is our name for the knives, axes, chisels, and scrapers which the Indians shaped from stone. Broken bits of clay jars, pipes, and pots are also found. Artifacts are most often uncovered near the places where Indian towns once stood.

Along many Maryland rivers, and along the shore of the Atlantic Ocean, shell heaps are often discovered. These are the places where Indians threw away the shells of oysters and clams. Often such heaps contain many artifacts. One of the largest shell heaps ever found in Maryland was on Pope's Creek in Charles County. Since its discovery, however, white men have carried away most of the shells to grind into lime.

Last of all, a few descendants of the Piscataways still live in Maryland. They call themselves *Wesorts* (We-sorts). They are no longer pure-blooded Indians. They live in southern Maryland, most of them in Charles County. In nearby Delaware, on the Indian River, a few descendants of the Nanticokes also remain.

Even though Indians have vanished from Maryland, many traces of their civilization are still scattered throughout the state today.

English Meaning of Some Indian Place Names in Maryland

(NOTE: Even experts cannot always be positive about the meaning of Indian place names. In this list there is some doubt about the words in parentheses.)

- Allegany — Beautiful stream. (Doubtful)
- Anacostia — River (of trade).
- Assateague — River beyond or across.
- Chaptico — It is a big white river.
- Chesapeake — Great shellfish bay.
- Chicone — Big snow.
- Chincoteague — It is lifted or set up high.
- Choptank — It flows back strongly.
- Conococheague — A dull sound is heard afar off.
- Mattaponi — Meeting of waters (at a sand spit?).
- Mattawoman — Where one goes pleasantly.
- Monocacy — Fortified or fenced; a garden.
- Nanjemoy — They go down (to the river? to the landing place?).
- Nanticoke — They who ply the tidewater stream.
- Patapsco — At the rocky point or corner. (Doubtful)
- Patuxent — At the little rapids or falls in a stream.
- Piscataway — High passable bank around a bend in a river.
- Pocomoke — It is pierced or broken ground.
- Potomac—Where (goods) are brought in.
- Susquehanna — Smooth-flowing stream.
- Wicomico — Pleasant dwelling or village.

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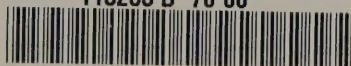
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